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example, to see the list of those for whom he was accustomed to pray: for those "Dear to me; kind to me; faithful women; with claims on me; loyal to me; ecclesiastic; all who attend our church; all who are in our schools; all in Birmingham; all in England; the Queen, etc."

It has been said of Newman's English style that it had "learned to smile." It is also true that in accepting the faith of Rome he gained with it a great fund of childlike naïveté of expression. His letters to the nuns at Stone, to Mother Ismelda Poole and Mother Margaret Hallahan of the Dominicans, are full of this quality of simplicity, playfulness, profound dependence on divine aid. The chapter dealing with the writing of the *Apologia* shows Newman in quite a new light to those who are accustomed only to his brilliant and satiric side, his austerity, his high invective and keen irony. "I have never been in such stress of brain and such pain of heart," he writes to Hope-Scott; and again he speaks of it as "one of the most painful trials of my life." He reports sometimes sobbing so bitterly as he wrote that he could not proceed with the writing. This sensitiveness, this power of being hurt and suffering under attack, contrasts very strikingly with Kingsley's coarse indifference and brutality.

No one is more fitted to gather and edit the records of this beautiful and interesting figure than Wilfred Ward. Himself a devout Catholic, educated at the Gregorian University, Rome, son of W. S. Ward (the "Ideal" Ward of the Oxford Movement), who was Newman's life-long friend, and finally having gone over all the ground before in his *Life and Times of Cardinal Wiseman*, he was the chosen one in all England to set before the world at last, in his habit as he lived, the much-persecuted Cardinal. Cardinal Newman, hated and distrusted by the Anglicans, for a long period only partially accepted by Rome, did more than any other single figure to make Roman Catholicism understood and respected among English-speaking people. His power of distinguishing between truths accepted by the reason and truths accepted by the heart has kept many at ease in the churches who would otherwise have been wholly adrift in a sea of agnosticism to-day.

This biography is sympathetic and explanatory without being partisan. Mr. Ward is less severe on Kingsley's inexcusable conduct throughout the controversy that brought forth the *Apologia* than was William Barry. In as far as is possible the great Cardinal is allowed to speak for himself in his letters and in analyses of his writings. Careful and full data of the conditions and the stimulus under which his books were produced are given. Surely few lives in the Victorian era had in them greater stress and strain, involved more closely the destinies and careers of other great men and profound thinkers, and were of more significant importance to the development of religious thought than Newman's. Considered from a literary, historic, or religious point of view, it is a most valuable and important book.

THE GREAT ANALYSIS. A Plea for a Rational World-Order, with a Preface. By GILBERT MURRAY, LL.D., D.Litt., F.B.A. New York: Charles Scribner's Sons, 1912.

"I do not believe that any one who has not gone specially into the

subject can realize how enormously our armory of social knowledge has increased in the last two or three generations," says Gilbert Murray in his Preface to this anonymous essay. He goes on to tell us that this little monograph brought relief to his aching mind and a new hope of a higher and better civilization. "If Aristotle were alive," he says, "I should have no more doubts." He feels that Aristotle would take the amassed knowledge of the last few generations and lead us to the great Synthesis.

The essayist says that what hinders us to-day from reducing our chaos to order is the vastness of the world. The purpose of the essay is to inquire whether the human mind must forever remain inadequate to its task. The suggestion is made that an instrument of real precision lies ready to hand. This instrument is Statistics—the quantitative study of social and economic phenomena. Geographic information is increasing daily; the jungle is thrown open to inspection; the world has attained almost complete geographic self-consciousness. It now behooves man, according to this author, to put its affairs into the hands of a group of men (and women?) capable of sustained and accurate thinking to plan a new order with a view to the common weal. This order should be always plastic, open to readjustments and after-thought; the principle of scientific management would be recognized in all departments of life.

The truth is, this essay is one more effort to make the world and humanity conscious of itself as a whole. Statesmen have urged upon us to "think imperially"; this is a call to think "planetarily." It is really only a new application of the Christian doctrine in which every man is a brother. The most hopeful thing the author says is that "what leading intelligences absorb to-day as an idea, to-morrow tingles as an instinct through the nerves of the whole race." The great Analysis of our present needs and conditions will radiate from brain to brain and reach all who are subject to suggestion.

By a free application of intelligence to the problems of human life we may ultimately bring about a complete revaluation of economic and political methods to the ultimate improvement of human conditions. Once more this author brings to us the truth, now so often reiterated, that we may hope realization of it may amount to an instinct in two more generations, that the welfare of one is to be found only in the welfare of all; that no human soul can truly and permanently flourish at the expense of another human soul.

THE NEW DEMOCRACY. By WALTER E. WEYL. New York: The Macmillan Company, 1912.

The first half of this book is devoted to a summing up of what a democratic government has done for us thus far in the States. That at the present moment we have not reached an ideal democracy is evident. Beside the stately phrases of the Declaration of Independence we hear men crying out on all sides upon the sensational inequalities of wealth, insane extravagances, strident ostentations, upon our boss-ridden cities, pauperism, vice, crime, insanity, and degeneration; the spread of hunger-born degradation, the spread of social vice due in numerous instances to the force of actual physical want. No one believes, says the author, after this century of progress that the children of America are endowed with